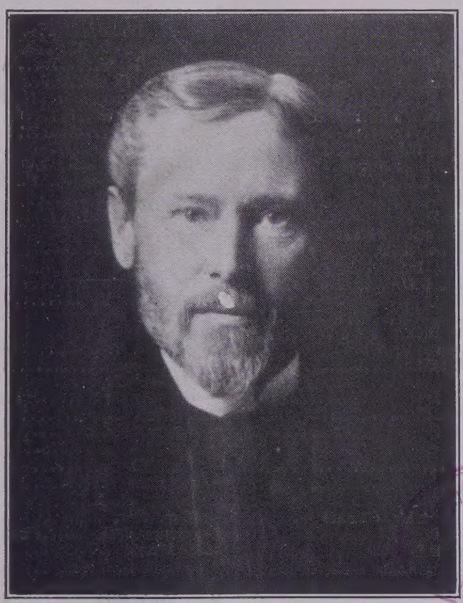
THE BULLETIN
of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XVII FEBRUARY — MARCH 1930 No. 1



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THE BULLETIN

of the

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BETTER SUNDAY OBSERVANCE

Vol. XVII FEBRUARY — MARCH 1930 No. 1

PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee.* It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution

While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

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SUNDAY FOR TO-DAY

The Christian Sunday

The wide divergence of opinion as to how Sunday should be observed grows out of two views of religion. These views have always been held by two different types of mind, and perhaps always will. Persons holding one view put the institutions of religion first; persons holding the other view put man first.

The two views, as distinct to-day as ever, are seen in their classic form in the Pharisees and in Jesus, whose antagonism begins and ends right there. The religion of the Jews had become almost wholly institutional. They had been shorn of their national political life for generations and had given themselves to the elaboration of their religious system. The nation became a church, and the institutions of their religion were exalted above all else.

Now institutions have an inestimable value. The religious institutions of Israel preserved the religion of the prophets during that long period of foreign domination, when Greek culture and Roman ideas threatened to overwhelm the Jewish religion, as in turn their arms overran the Jewish nation. These institutions were the shell which protected the kernel from destruction.

But in the time of Jesus the shell was in need of breaking. It held the kernel in its hard, resistless grasp, so that it could not expand. In the very nature of the case, the shell had grown thicker and harder as foreign influences threatened more and more the kernel of truth. In the words of Jesus, the Pharisees found "heavy burdens and grievous to be borne and laid them on men's shoulders;" humanity was crushed under their religion; the Pharisees had forgotten man in their zeal for religion. This is institutional religion at its extreme. Persons of the same type of mind to-day seem to think the institutions of religion are more sacred than man. It matters not how remote their origin, humanity must be forced into conformity. Indeed, the more ancient the institutions can be shown to be, the more binding they appear to some.

While Jesus cracked the shell of institutionalism, He declared His program to be not that of a destroyer but of a fulfiller. He struck no blow at the law of God, but the law had been grown about by traditions which gave to it an unreality and irksomeness and inhumanity that could not longer be borne. Jesus never opposed the law back of the institutions, for that sprang out of reality; He opposed the unreal interpretation of the law. For example, in a famous passage with the Pharisees He recognizes the significance and value of fasting; He only denounces the hypocrites who "disfigure their faces, that they may be seen of men to fast." Let men fast, He says, when they are sad or penitent, but "they cannot fast so long as they have the bridegroom with them;" it is unreal and unnatural to fast

when one is filled with joy. So also Jesus opposes the abuse of the Sabbath institution; for the Sabbath may be misused by the rigid Sabbatarian as well as by the man who keeps it loosely. The Pharisees had rebuked Jesus for plucking grain as He was walking through the cornfield on the Sabbath, and at that very time they were seriously debating whether or not one might eat an egg laid on the Sabbath day. Jesus replies that human need is greater than the Sabbath. His plea was that they were repressing life by the rigor of their institutions; He would expand and fulfil it. And the ground of His contention is this: "The Sabbath was made for man, and not man for the Sabbath."

This saying of His is the principle by which we must interpret all Scripture touching the Sabbath. The institution is not the first thing to consider, but the man. The institution was made for man, and must be adapted to the larger good of man and the expanding needs of the race. The imperative of Sabbath observance springs, according to Jesus, not from the Fourth Commandment, but from the broad needs of humanity—"The Sabbath was made for man." Thus Christ brings us, in all our discussions of Sunday observance, to the consideration of what is good for man.

I need scarce say that the contention of the anarchist is fundamentally different from this principle of Jesus. The anarchist holds that every man should be left to follow his own nature. So the anarchist would abolish all laws, all institutions of society or religion, all government; the individual being left to follow his own impulses. Jesus knew that man could not be left to his own impulses. The poor, blind, blundering individual has gone on wounding his head against the laws of the universe during all the centuries; and institutions, laws, governments are necessary to keep him true to his own higher nature. But these are all made for man, not man for them; they are simply what experience and history have shown to be the best for the individual and for all. And when Jesus affirms that the one consideration to which every institution must bend is the good of man, He means of course the total good of man as revealed by men's total experience—and more, the good of man as he ought to be, not only as he has been.

Under the lead of Jesus the issue was fairly joined between institutional religion and human religion. The principle He laid down is not new, for religions always have arisen out of the need and the nature of men. It is only when the religion becomes overorganized and formal that this principle is forgotten. So in Israel the Sabbath was instituted at first to meet a universal human need, the need for rest. Ancient peoples of the world had observed the Sabbath. Moses borrowed it, as he did circumcision and many another institution. And, to throw about it a sanctity which would secure its observance, he made it a part of their religion; just as, to secure their sanction, he made the laws of health and cleanliness a part of religion.

Anon.

SUNDAY BILLS IN THE LEGISLATURE

Official information has been received from Albany that the three particularly offensive Sunday bills, which were introduced in the New York Legislature, have been "killed". The Sunday cause came through unharmed and therefore strengthened. It is gratifying to know that the following protests, which we submitted were not in vain.

PROTEST of the NEW YORK SABBATH COMMITTEE

against

Assembly bill No. 1791, introduced by Mr. Mandelbaum, which would give Hebrews and other persons who worship on another day than the Sabbath of this country the privilege of doing all sorts of business on Sunday.

With its **specious apparent fairness,** but **intrinsic injustice,**—this bill has been knocking at the door of the Legislature for the past twenty years or more, — to whose repeated knockings, the various Legislatures, **after repeated hearings and investigations by Committees,** have, **as repeatedly,** turned, — and, it is submitted, **have rightly turned, — a deaf ear.**

I. In one aspect, this bill looks **like a pretty fair bill.**

Our orthodox Hebrew friends keep Saturday. The law enjoins their keeping Sunday. The result is but five days in the week to earn their living. Their plea is, Give us as many days a week to make a living as the Gentiles have, — six days, — by permitting us, after we have kept Saturday as holy time as our religion enjoins upon us, to buy, sell and do business on your Sunday.

That sounds pretty fair. You have six days in the week to earn your living, with Sunday kept as holy time as your religion enjoins on you; give us also six days in the week to earn our living, and don't cut us down to only five.

The rabbis urge a further plea. They say, "Don't force our young business men to **give up their religion,** under penalty of having but five business days instead of six, in which to make their living. **Don't force them to give up their religion to make a living."**

Now for any man to lose his religion is a great disaster to that man. It is also a damage, — and a great damage, — to the State and nation.

All of which reasons make this bill seem pretty fair, — do they not ?

II. Well, now let us see **how it would work out.** Let us suppose you granted our Hebrew friends this privilege, — or rather this **monopoly,** — as there is, I believe, no other faith keeping another day as a Sabbath save the Seventh Day Adventists, whose numbers are so small as to be negligible, — how would it work out?

Sunday is a day when most people do not work, — are off their jobs, — are resting or getting recreation. And they have left in their pockets **all their week's wages which** they did not spend on Saturday evening.

With nothing to occupy most people, — if our Hebrew friends were granted the monopoly of opening their attractive stores on Sunday, **what would prevent** all our working population with the unspent balances of their week's earnings in their pockets, **from patronizing** those **attractive stocks** of goods **on Sunday, when they have plenty of time to examine and** choose and decide, and from thus patronizing our friends, the Hebrew's stocks, **instead of waiting till Monday,** which they **would have to do** if they wanted to buy of a Christian, — on which day (Monday) they would also have to work all day before shopping and hence have little or no time to pick out and choose, and also they would be tired out, — while on Sunday, the Hebrew goods would, of course, be **"just as good"** as, if not a little better than, those of his Christian competitors?

In short, why would not Sunday be the **best business day of the week?** — **With money** in the customer's pockets, **and** plenty of **time** to choose, and **nothing else to do** on Sunday afternoon, and **attractive stocks** of goods, —**why would not Sunday be the best business day** of the week?

What would the result be?

How our Hebrew friends would flourish!

III. **And how about the Christians?**

With all the custom and cash gone which the public had spent on Sundays, — **with only the crumbs left,** — how would they make out?

How are they making out now, — under present conditions?

If you want to know, — when next in New York City, walk up Broadway from City Hall to 14th Street, and **compare the number of Hebrew names you see with the number of Christian names.**

About 40 years ago a gentleman from Baltimore, — who, by the way, had built for the Czar, a large portion of the railroads in Russia, — called this feature to the attention of one of the undersigned, — saying that over one-third of the names on Broadway were Jewish. Mentioning this re-

cently to a retired merchant of New York, he replied, "If you look now, you will see that **over two-thirds of the names are Jewish.**"

Does not that tell the story? Even under present conditions, — even when our Hebrew friends have **but the five days** complained of, as against six, **the Gentiles and Christians cannot hold their own against them.**

Along the same line is a bit of information gathered one day from a member of the Banker's Club of New York City. Mentioning the above to him, he replied, "Well, you know how it is in financial affairs do you not?" Confessing to not being up in financial affairs, he continued, "Why it is well known that Hebrews control the financial world in New York City. Apart from them, there is but a single Christian name of prominence, — that of J. P. Morgan, — he is the only one." This indicates that **the same thing is** going on in the financial world, as in the mercantile, — **the Hebrews are running the Gentiles and Christians out even under present conditions.**

If now to the present facilities of the Hebrews, you add the **monopoly of the best business day** in the week, what will be the result?

Will not the Gentiles and Christians be driven to the wall **even faster** than they are now being driven?

IV. **And what would that cause?**

In self-preservation would not this **force** the Gentiles and Christians, **unable to stand such destructive competition,** to come to you and ask that they too **might share equally in this best business day of the week?**

Would not the passage of this bill thus also **force** the Gentiles and Christians **to give up their religion, — the very thing so deprecated by our friends,** the rabbis, **for their people?**

And if you granted this request of the Gentiles and Christians, as you needs must, **under the over-whelming pressure and demand for it,** — what would the result be?

Our **Sunday would be gone.** Our **rest day would be gone.** Our **religion would be gone.**

V. **And with Sunday and religion gone, what would result to our institutions, of which the Christian Sabbath and religion are the cornerstones?** —When the foundations are knocked out, what must befall the building?

Justice McLean of the U. S. Supreme Court has said: "Where there is no Christian Sabbath, there is **no Christian morality;** and without this, **free institutions cannot long be sustained.**"

And Justice Strong has said, "**The Christian Sabbath is the bulwark of a vital Christianity,** and a **vital Christianity is the bulwark of the nation.**"

And thus if we should grant our Hebrew friends their modest (?) request, and **open our Sunday to them for business purposes,** the result would plainly be that we **would lose our Sunday,** and with it, our religion and our free institutions!

They ask that we **give them the privilege of Sunday business,** so that their young men **may not face the alternative of only 5 business days** in the week **or else to give up their religion.** But in asking us to give them this monopoly, **they are, in fact, asking us to press that same cup,** — that same deadly alternative, — **to the lips of our own sons and daughters.**

Which are in the majority, — their children, or ours?

The census gives no figures of Hebrews, as such.

Our Hebrew friends have mentioned 2,000,000 as about the total number in New York State. According to a survey made by the Bureau of Jewish Social Research in 1926, the results of which were made public in 1928, there were in the city of New York in the former year about 1,728,000 Jews, says the World Almanac, 1929. If we allow 1,800,000 in New York City, that would seem to be liberal. That would be about one-sixth of the 11,628,306 (World Almanac, 1929) inhabitants in the State.

Now to prevent a hardship or injustice to one-sixth of that population ought **this same hardship or injustice to be forced on the other five-sixths?**

VI. **Who founded this country, — the Hebrews or the Christians?**

In years gone by, our forefathers, pioneers in the hardships of conquering a wilderness, welcomed to these shores the oppressed of every nation. Among the oppressed of various nations, — came **some** Hebrews, the most **oppressed by all other nations.** We welcomed them to our land of hope and promise. This land of opportunity was governed by the institutions of our forefathers, — the most advanced and best on earth and the model today for progressive peoples the world over.

And now what is it that these, **our welcomed, but elsewhere persecuted guests,** ask us to do?

To give them what we have **denied to our own home born.**

Thriving already under our beneficent institutions, as they have thriven nowhere else in the world, they ask that **special privileges** which would be a **monopoly,** be granted them **in addition,** — privileges which, as we have seen, would **force our own children into the dust,** and which would also

force upon them the **alternative of abandoning their religion or of being driven to the wall;** — which, in turn, would **lead to their destruction and to the destruction of our institutions and country !**

VII. Is this a fair request for **a guest** to make of **a host?**

VIII. Is not the foregoing especially pertinent when, under present conditions, our Hebrew friends are **not** being put to the **alternative they suggested of having to give up their religion or be crowded to the wall,** — but on the contrary, when they are **already,** even under present conditions, **crowding their hosts to the wall ?**

IX. Do our Hebrew friends **need,** or **ought they** to **have,** an **additional special privilege or monopoly over their hosts ?**

X. And where, in addition, **the greatest good to the greatest number** would evidently **compel a denial,** — what must our reply be on both these grounds ?

We submit to you that this **seemingly** fair, but **essentially unfair,** request must needs be denied, — with thanks.

XI. Why should our Hebrew friends take up so much time of repeated Legislatures in the consideration of such an **essentially unfair** bill ?

Is not **this taking of the Legislature's time needlessly** in itself **also unfair?**

XII. Why should not such a bill containing such a request receive its necessary answer **in Committee,** instead of letting it take the time of our **crowded** Legislature, — so much needed for other purposes, — and where so many other **important bills** will necessarily **be crowded out** from even a hearing, or a vote ?

XIII. Ought not this **seemingly** fair but **essentially unfair bill,** like most if not all of its predecessors, to be disposed of, and receive its quietus, — **in Committee ?**

All of which is respectfully submitted.

THE NEW YORK SABBATH COMMITTEE.

by

J. B. MURRAY, *Vice-Chairman*
D. J. McMILLAN, *General Sec'y*

PROTEST of the NEW YORK SABBATH COMMITTEE

against

Senate bill No. 934, introduced by Mr. Hastings, which would permit theatrical and other performances on Sunday.

This bill was also introduced into the Assembly, No. 1784, by Mr. Cooney.

This bill is in direct opposition to the idea of our weekly rest day, called the "Sabbath", which is held by the people of New York State. It would destroy much of the valuable provisions of the law as it now exists.

Has the theatrical profession asked for this bill? If not, then, who are engineering it? Certainly the public does not take sufficient interest in the theatrical Sunday performances to motivate a bill through the legislature.

And if neither the theatrical profession nor the public has done it, who else remains save the theatre proprietors to fill their pockets even though it imposes a burden on the profession and takes from them their weekly rest day and leaves them bound to toil unremittingly.

Many assaults have been made upon the law by men who have desired to use the day for the financial advantage of secular businesses. But the legislature has firmly adhered to its policy of maintaining and defending the Sabbath on American principles. This institution has been regarded as one of the prime factors of America's social and intellectual standing among the nations of the earth.

The laws have stood the test of all the courts. Our legislature has been compelled to review them frequently by reason of assaults made upon them.

Each item, therefore, which this bill of Mr. Hastings would eliminate from the list forbidden by the law has had careful and repeated scrutiny and popular sentiment, as represented by the legislature, has retained them to the present day. There does not appear any reason why there should be any such changes as this bill would make. Out of respect to the sentiments of the majority of the people of the state so frequently expressed in the legislatures of the past, and out of regard to the high social and moral standing which has been maintained through the period of our greatest prosperity and welfare, out of respect for the high standing of our citizenship which the existing law has fostered, we protest against any invasion of the law

such as is contemplated by this bill and urge the maintenance of the law as it is.

It should be remembered that the New York code of Sunday laws has been the model for the other states of our Union more or less closely followed in the enactment of their laws. This fact affords such a high commendation of our code that it would be a very serious mistake to change the law so radically as this bill contemplates. I need not go into details. We have great confidence in the intelligence and integrity of your committee and with this protest leave it in your hands.

With grateful recognition of the unfailing courtesies which we have always received from the legislature during the 73 years of our personal relationship with that body, we are,

Yours respectfully,

NEW YORK SABBATH COMMITTEE,

D. J. McMillan, General Secretary.

PROTEST of the NEW YORK SABBATH COMMITTEE

against

Assembly bill No. 214 by Mr. Carlin

Assembly bill No. 833 by Mr. Cuvillier

which would permit bootblack stands or shops or other places where a bootblack is engaged in bootblacking and shining of shoes to be kept open and the work of a bootblack or a shoe shiner to be performed therein until one o'clock of the afternoon of the first day of the week.

These bills are not in the interest of the bootblacks or shoe shiners, but an invasion of their right to a weekly day of rest — the only day in the week which they can spend at their homes with their wives and children, the only day in which they can aid and comfort their home burdened wives and have the companionship and acquaintance with their children, the society of their friends and enjoy whatever of church privileges they may desire.

Whose interests, then, are these bills intended to promote? Only a small class, chiefly hotel guests, limited to the one city of a million population

for whom the service cannot be claimed as a necessity or charity which they could easily attend to at another time.

This protest is then in behalf of the tens of thousands of hard working men, their wives who need them in the management of home affairs, and of their children who crave and need their companionship.

In addition to these sacred and serious considerations these bills would be a harsh and serious invasion of a day and institution most sacred to many millions of citizens of our state. The luxury which these bills is intended to provide is so slight in contrast with the enormous evil which they would entail that it is really negligible. We therefore beg to enter our earnest protest against them.

Respectfully submitted,

THE NEW YORK SABBATH COMMITTEE.

D. J. McMILLAN, *General Sec'y*

ABATEMENT OF NOISE

The Sabbath Committee rejoices that its long sustained efforts to secure for the people protection from unnecessary and disturbing noises is at last bringing about desirable results. The **Sun** of February 19th contains this happy announcement:

A proposed amendment to the City Charter which, by means of a short-cut to law enforcement, is expected to free New York from many of the noises that at present harass residents, has been worked out, according to an announcement made today by Edward F. Brown, director of the Noise Abatement Commission. The proposal would enable a patrolman to hand a ticket to an offender against the existing noise-controlling ordinances, directing the offender to appear at the nearest police station.

There, in the event that the offender entered a plea of guilty, he would be fined not more than $2 by the lieutenant. If not, the lieutenant would be empowered to serve him with a summons which would require him to go for trial to the Magistrate's Court. Charles C. Burlingham, president of the New York City Bar Association and chairman of the committee on Practical Remedies of the Noise Abatement Commission, believes that in this way the rights of the people would be respected, while police would in nine cases out of ten not be drawn from their posts to appear in court as witnesses.

The schedule of penalties tentatively arranged is as follows:

Automobiles:	
Horn sounded unnecessarily	$1.00
Cut-out unmuffled	2.00
Noisy brakes	1.00
Trucks—Same as autos plus:	
Noisy loading	2.00
Horse-drawn trucks:	
Noisy loading	2.00
Buses—Same as autos plus:	
Noisy tires	2.00
Motor cycles:	
Cut-out unmuffled	2.00
Motor boats:	
Cut-out unmuffled	5.00
Ash and garbage collection:	
Clattering cans	2.00
Milk and ice delivery:	
Clattering	2.00
Radio:	
Annoying loudspeakers	1.00
Noisy parties:	
After midnight	2.00
Doormen's whistles	1.00
Noisy pets	.50

This is only a proposed plan to curb noise, but coming as it does from such a prominent and influential source it ought not to fail of adoption, and it will not fail if interested people will lend their influence.

"THE MENACE OF THE MOVIES"

A series of articles by Dr. Fred Eastman fully discussing the whole problem of the movies in all its phases was recently published in **The Christian Century** and in response to a popular demand, has been reprinted in convenient form for wide distribution. So great was the demand that three large editions of the reprint had to be issued.

Dr. Eastman discusses the question, "Whether Will H. Hays, popularly known as 'The Czar of the Movies,' has fulfilled his promise to clean up the movies made when he took charge of the business eight years ago;" "The Menace of the Movies;" "Our Children and the Movies;" Ambassadors of ill will;" "Who controls the movies?"; "What's to be done with the Movies?"

Then the Editor of **The Christian Century** asks his readers to answer the following questions:

1—"Are your movies today any less of a menace to the mental and moral life of the community than before Mr. Hays assumed office?"

2—"Are they less devoted to blood and thunder, crime, gun play, lasciviousness and sentimentality and inanity?"

Every one should read and calmly consider this calm and thorough discussion of the movie situation. The movies have a strong grip on the youth of our nation. Whether for weal or woe is for thoughtful people to consider.

FROM OUR MAIL BAG

"China, Feb. 1, 1930.

"Herewith my annual visiting card. I want to keep in touch with your committee's work. If the world ever needed a Christian Sabbath it needs it now.

"Russia is doing its best to influence China. The world must recognize the fundamental demands of Christianity or go to pieces again.

"I was pleased to learn recently that the Chinese post office limits its Sunday work as much as it thinks it can. Any move in that direction is good.

Yours most sincerely,

B. C. P."

"Korea, Feb. 3, 1930.

"I am sending my small contribution for the work of the New York Sabbath Committee. As my Grandfather, Norman White, and, I think, my uncle, Wm. E. Dodge, were both members of the original Committee, I have always been interested in the work of the society. As the calls for work here on the Foreign Field are many my contribution must be small.

Sincerely,

M. W. P. W."

"Phila., Feb. 17, 1930.

"I am writing to inquire if you can furnish me with a few copies of your booklet or tract entitled 'The American Sabbath' by Judge Alton B. Parker. I wish to use these by sending them to some of our city officials, in our battle against those seeking to set aside the good old Sabbath laws of Penna. and open 'Sunday Theatres', baseball games, etc., on the Lord's Day. I could make good use of two or three dozen of the tracts.

Yours sincerely,

S. E. G."

THE BULLETIN
of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XVII JUNE — JULY 1930 No. 3

Sunday at Home

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TO KEEP IT HOLY

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THE BULLETIN

of the

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PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution

While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

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SUNDAY LAWS AND LIBERTY

R. F. Campbell, D.D., *Asheville, N. C.*

THE title of this paper, "Sunday Laws and Liberty," will suggest the trend and limits of the discussion.

It is to Sunday as a civil and not as a Christian institution that I shall address myself. I shall touch on the ecclesiastical and religious phases of the subject only in so far as I conceive that the civil government has any proper concern with Sunday as a day of worship. I shall have little to say of what may or may not be right or wrong in the abstract in the manner of observing the day, or of how our conduct may affect ourselves individually and personally. I am thinking now of the interest the human race has in the day as a beneficient institution established by our Creator for the general welfare of mankind. Proper and legitimate Sunday laws will not aim at restraining or abridging the liberty of the individual, except in so far as the restraint or abridgement of that liberty is necessary for the protection of the rights and privileges of others. The same is true of all restrictive legislation in every sphere of human conduct. You will see at once, therefore, that the question I propose for discussion is not one of theological technicalities or of theoretical or transcendental morals, but one altogether of practical human rights and social order. I dwell on this because when Sunday legislation is proposed, there are some who raise the cry of "blue laws." Ex-Governor Folk, of Missouri, says that all laws look blue to the man who wants to break them, to the man whose chief end is to do as he pleases without regard to the rights of his fellowman. Others, upon the first mention of Sunday laws, close their ears to all arguments and cry out, "Puritanical Sabbath," another ancient Shibboleth that obscures and confuses the living, practical humane issues involved in the protection of man's day of rest in this twentieth century of the Christian era.

It is true that the Sunday laws of the American colonies were very rigid, requiring attendance at church and enforcing other religious observances. But these laws, in the first place, existed in all the colonies—among the Huguenots of South Carolina, and the Cavaliers of Virginia, as well as among the Puritans of New England. In Virginia, for instance, under the influence of the established church of that Cavalier colony, the law imposed a fine of two pounds of tobacco for every failure to attend the Sunday services of the church, besides a fine of twenty pounds for a month's absence. This Virginia law was enacted in 1617, three years before the Pilgrims landed at Plymouth. And, in the second place, the law requiring church attendance had its origin in a statute of Charles II., who was anything but a Puritan, and whose reign was anything but an era of Puritanism.

The truth of the matter is all the colonists brought their Sunday laws with them across the seas, laws that originated in the countries from which they came. At that time union of church and state prevailed. No discrimination was made between the purely religious and the secular and humane aspects of Sunday observances, and the civil government undertook to enforce worship as well as cessation from labor and sports. It was chiefly through the influence of the churches (or some of them) that separation of church and state was formally declared in the federal constitution and in the several state constitutions Provisions of a purely religious character were thereby eliminated from the statutes as lying outside the sphere of civil authority. The present issue is

not a return to that hybrid, mongrel legislation. None desire it; least of all, the churches that fought and won the battle for religious liberty.

The "blue laws" and the "Puritanical Sabbath" are therefore dead issues. We shall not be prepared to face the issue of today with honest eyes and an open mind until we have duly labeled these ancient relics of our ancestors and shelved them in the museum of antique curios along with

"Cages for gnats and chains to yoke a flea,
Dried butterflies and tomes of casuistry."

What, then, is the living issue in the question of Sunday legislation? After the purely religious features of the Sabbath were turned over to the church, where they belong, there remained the question of the weekly rest day as affecting the physical, social, industrial and political well being of mankind. "The Sabbath was made for man," just as property-rights, marriage, the family, etc., were made for man—not for man as white, or black or yellow, or brown, not for man as Jew, or Mohammedan or Christian, but for man, without distinction of color, or race, or religion—not for man the individual, but for the *genus homo*. Thus the Sabbath with its God-given right of rest and its God-given opportunity of worship, called for the protection of the civil power, which God ordained for the very purpose of insuring to every man the enjoyment of his natural rights. Hence emerged the distinction between the Sabbath as a purely religious institution and the Sabbath as a civil institution, a distinction which has been clearly recognized from the foundation of our government to the present time, in legislative enactments and judicial decisions. These enactments and decisions rest on the broad principle enunciated by Blackstone in his "Commentaries" (B. IV. c. 63) as follows:

"Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follow its profanation, the keeping of one day in seven holy, as a time for relaxation and refreshment as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It harmonizes by the help of conversation and society the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to resume his occupation in the ensuing week with health and cheerfulness; it imprints on the mind of the people that sense of duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times of recalling them to the worship of their Maker."

In the language of the late Mr. Justice Strong, of the United States Supreme court, "There is abundant justification for our Sabbath laws, regarding them as mere civil institutions, which they are, and he is no friend to the good order and welfare of society who would break them down, or who himself sets an example of disobedience to them."

This, then, is the living issue. Shall the Sabbath involving interests that belong to man as man and the good order and welfare of society be protected by the arm of law, or shall the civil power stand by and see these interests sacrificed on the altars of pleasure and of greed? These altars stand side by side. Let the Sabbath be turned into a day of public amusement, and what is the result? The pleasure-seeker for pleasure's sake, and those who minister to pleasure-seekers for gain, combine against the wage earner, forcing him to work seven days in the week, for the amusement of those "on pleasure bent" and for the gain of those who "have a frugal mind." No one has so much to fear from the wide open Sunday as the working man. It makes him a slave with no better prospect for his children, and his children's children. This is what the great historian, Henry Hallam, meant, when he declared, "A holiday Sabbath has always been the ally of despotism," adding that

European despotic rulers have cultivated a love of pastime on Sundays in order that the people might be more quiet under political oppression. A holiday Sabbath for some means a work-a-day Sabbath for some others, and the second class grows in numbers with the first. It is a case in which both those who are greedy of pleasure and of gain should be made "to keep their feet out of the trough." It is the function of the civil power to see that this is done.

It has been estimated that there are 3,000,000 wage-earners in the United States who are forced by our present economic and industrial system to work seven days every week. These range in occupation from the boy who stands at the soda water fountain to the locomotive engineer in his cab. Are these millions of our fellow citizens to be robbed of their weekly rest and of the liberty and opportunity to worship God in His holy temple, while we in our religious complacency, like the priest and the levite on the way to the temple, pass by on the other side as if it were no concern of ours? Nay, should we not consider whether we may not even be numbered by Him who declared that He is Lord of the Sabbath, among the band of robbers who stripped the poor traveler and left him wounded by the wayside?

Have we not exercised curselves too much with questions as to what things are in themselves right or wrong for us to do on Sunday, and too little with the question: What bearing have our Sunday acts and habits on the welfare and rights of our fellowmen?

We blame the Puritan for seeming to determine his conduct by the question how he could make himself and others sufficiently miserable on Sunday. Are we any better if we determine ours by the question: How can I enjoy and indulge myself on this day to my heart's content, at the expense of my fellowmen's weariness and sweat? The much abused Puritan was at least serious and conscientious, however mistaken. Are we not in danger of becoming light and frivolous and selfish in our attitude to this whole subject—"neither fearing God nor regarding man"?

In order to bring the matter home to our own "business and bosoms," as Bishop Jeremy Taylor would say, will you permit me to relate several local incidents which will illustrate the real issue in distinction from the false?

In the year 1905 the soda water fountains were first opened on Sunday in Asheville. The boys that served at these fountains unanimously signed a petition to the board of aldermen not to shut them up to the alternative of having either to work seven days in the week or throw up their jobs. In the discussion that followed the issue was confused by an attempt, and, I am sorry to say, a successful attempt, to make it turn on the rightness or wrongness of drinking soda water on Sunday, whereas it really turns on the rightness or wrongness of requiring these boys to work seven days in the week in order to gratify somebody's desire for that which is merely a luxury and not a necessity.

The same confusion of issues has arisen on the question of the Sunday newspaper. When the *Asheville Times* began several months ago to issue a Sunday edition, two or three of the boys who had been carrying the paper gave up their jobs rather than work on Sunday morning. These were boys whose wages were needed to supplement the family income. The mother of one of these boys told me that when he went to the business manager to hand in his resignation, the manager commended him for it and told him that he would be better and happier all his life if he would stick to this resolution.

A reporter on one of our local papers (a communicant of the Episcopal church), who is no longer living in Asheville, said to me, in regard to my position against the Sunday newspaper, that I was everlastingly right as to the labor required to get out the Sunday issue, warning me, however, not to give him away, as he might lose his job. He said that by Saturday he was tired out by

the work of the week and that the work for the Sunday paper, extending to the wee small hours of Saturday night, was the last straw; and he found it absolutely necessary to absent himself from the church services in order to spend a large part of Sunday in bed. Aside from the question of what a man ought or ought not to read on Sunday, there is the large human issue of unnecessary work disqualifying thousands for the enjoyment of Sunday privileges.

These local cases will serve as samples of the three million men, women, and children who work seven days in the week in the United States because our laws on this subject are too lax.

It would be well for our nation to learn from the experience of the older nations of Europe. During the past twenty-five years on the continent laws protecting Sunday as a day of rest have been enacted in at least eleven different countries. The history of Sunday legislation in France is specially pointed and instructive. As you know, the seventh day rest was at one time abolished in that country, and even after the seventh day was restored, its observance as a day of rest was far from satisfactory. When the French statesman and publicist, De Tocqueville, visited this country in 1831, nothing so excited his wonder or impressed him so favorably as the quiet American Sunday of that time—nearly one hundred years ago. You will find his remarks on this subject in his "Democracy in America." Among other things, he declared France must have the American Sabbath or she is ruined. It took France a long time to learn her lesson. A few years ago France was fast becoming a decadent nation; the death rate was exceeding the birth rate and there were other symptoms of national decay. In 1870, her army was as chaff before the wind in her war with Prussia. In 1905, a special commission was appointed by the government to make an investigation. The commission, after a year spent in study of the question reported that one of the causes of decay was the long neglect of one day's rest in seven; whereupon the chamber of deputies, by the remarkable vote of 575 to 1, passed a law requiring the observance of a weekly day of rest. This was done not at all out of religious considerations, but purely on the basis of social and industrial economics and national conservation. This law is compulsory, both as to employer and employee. All corporations and business concerns are required to give their employees twenty-four hours of consecutive rest every week; such work as seems unnecessary is forbidden on Sunday; and in the case of necessary labor, such as in hotels and restaurants, telephone exchanges, and necessary Sunday travel, the law requires that some other day during the week be granted by the employer and observed by the employee. And, furthermore, that one-third of the rest days in the case of each of these employees shall fall on Sunday. The *Wall Street Journal* commented at the time this action of the French government, as follows:

"From the extreme of Puritan ideas we have in a few years moved rapidly to the opposite pole, of what has been perhaps erroneously termed the continental Sabbath, a Sabbath in which religious observances have been more and more ignored and the day given up to pleasure. The laxity of Sunday observance has resulted in increasing the labor of vast numbers in order to provide for the pleasure of the multitude. In other words, the day, instead of being a day of rest and worship, is becoming very largely a day of exhausting pleasures and work.

"The action of the French chamber of deputies suggests the idea that it may be necessary in this country to protect the right of every toiler to one day's rest out of seven and not only to protect him in that right but to compel him to exercise it, so that if he is obliged to work on Sunday he shall at least take some other day of the week for rest. Undoubtedly the country is the strongest and most enduring when its population as a whole devotes one day in seven to wholesome rest and worship. It may be said that many of the rich who have the command of every day in the week are setting a bad example of devoting Sunday to

forms of pleasure that compel less fortunate people to work."

Switzerland was the first European country to require one day's rest in seven for every laborer of railway and trolley lines. This was done in the year 1900. At the end of the first twelve months the report showed a whole year without a single fatal accident on railway or trolley. In 1906 the Interstate Commerce Commission of the United States reported that there had been on an average during the preceding eleven years nearly forty accidents daily on railroads alone, and an average of twenty persons killed every day of the year. The total in that period was 84,244 fatal accidents, and 555,585 cases of injury more or less serious. Report of American Sabbath union, 1906.)

In July, 1906, the Dominion of Canada passed the most sweeping and drastic Sabbath law yet enacted by any nation. It was zealously supported by the Protestants and Roman Catholics alike. This statute abolished Sunday excursions by steamboat, railway or trolley, closed all places of amusement, forbade all sports and games and prohibited the publication, sale or importation of Sunday newspapers.

Sunday laws do not seem to have disqualified the young men either of France or of Canada to defend with signal valor the threatened liberty of the world.

In the case of the French does it not look as if the nation's new attitude to Sunday as a day of rest has had much to do with stiffening their resistance to Germany's invasion? How different from 1870!

The provision in the French law compelling observance by employees as well as employers is wise and right. Otherwise the practical effect of the law is thwarted by the offer and acceptance of increased pay for Sunday work. John Stuart Mill declares that laboring men ought to remember that "if there were no Sunday rest, seven days' work would have to be given for six day's pay," and Paley said long ago: "The addition of the seventh day's labor to that of the other six would have no other effect than to reduce the price." Besides, national efficiency and public safety (in the case of railway employees for instance) demand that employees rest. Accidents are multiplied by allowing men to work beyond a reasonable period without cessation.

In Asheville twenty-five years ago the barber shops were open for business, as they were generally throughout the United States. When it was proposed to close them there was the usual outcry against infringing on personal liberty, the liberty of the man who wanted a shave on Sunday morning. But this man, according to the proneness of human nature, was thinking only of his own liberty, and not at all of the liberty of the barber. About that time the Barber's Union started an agitation for a Sunday law compelling all shops to close on Sunday. By united action and with the aid of the organizations that have been established for the general protection of Sunday rest, they accomplished their purpose, and barber shops are now closed by law. The action of the barbers in asking for compulsory closing illustrates the well known maxim among Sunday reformers that "the liberty of rest for each depends on a law of rest for all." The following incident accords with the same maxim: A short time ago an Asheville business man requested me to exert myself to get a law passed requiring him to suspend his business on Sunday, as he desired to do, declaring at the same time that he could not do this and stay in the business, unless there were a general law applying to himself and his competitors. The only fair basis for exceptions is the provision made in the Sunday law of practically every State, that works of charity and necessity are alone exempt. It may be difficult at times to determine just where the line of necessity should be drawn, and it will vary with varying circumstances, but it is a sound principle, and if particular exceptions are made outside of charity and necessity, it is easy to see that there is an

unfair discrimination in favor of some lines of business as against others. If one unnecessary business is allowed to run, why not all? The Sunday laws of the State of New York, 1909-1910, give the following definition: "In works of necessity or charity is included whatever is needful during the day for the good order, health or comfort of the community."

In the year 1911, a local agitation was begun for the closing of the general delivery window in the Asheville postoffice. Again, there was the same confusion of the true issue. Some persons claimed that it would be unreasonable to interfere with their getting and reading their mail on Sunday. They seemed to be going on the assumption that those who favored the closing were doing so on the ground that it was itself wrong for a man to go to the postoffice or read his letters on that day, whereas the real issue was on the right of the over-worked postman to share with others the benefits of one day's rest in seven. It is needless to say that the postmen themselves were heartily in favor of the closing. I am glad to say that their plea was granted, and that only such work as seems necessary to prevent undue congestion of mail in postoffices is now allowed on Sunday. Filed away among the papers that I most value is one containing resolutions passed by the postal employees of Asheville, thanking me for the little part I had in helping to obtain for them their liberty to enjoy the rest day, ordained by God for the welfare of mankind. And it has worked no hardship for others.

You will notice that there has been no effort whatever in any of these agitations for the enactment of Sunday laws to interfere with a man's religious convictions, or to bind him in any way in matter of creed or worship. The laws are intended to enforce rest, except in work of necessity and charity, on the ground that the public good and the welfare of the civil government and of human society depends on such enforcement. So far as religion is concerned, the aim of the law is simply to protect a man in the privileges of his religion, whatever that religion may be; or as the New York statute says, "the law prohibits the doing on that day of certain acts which are serious interruptions of the repose and religious liberty of the community." The object of Sunday laws is to secure to every person, so far as possible, the right to rest one day in seven; to the community the privilege of undisturbed worship on that day; and to the day itself that outward respect which may be deemed essential to the peace and good order of society.

Let us hear the conclusion of the whole matter. If by liberty is meant the right of the individual to do as he pleases without regard to the rights of others and the welfare of society, then Sunday laws are foes of liberty. But if by liberty is meant equal opportunity for all, special privileges for none, and a system of just laws securing to each the rights and privileges that belong to all in common, then liberty has no better friend, and no more necessary friend, than fair and reasonable legislation, insuring to every worker one day's rest in seven and protecting the community from whatever destroys or disturbs the general repose of the day as a day of rest and of worship.

(Reprinted by permission.)

SHOULD NASHVILLE HELP HER CHILDREN TO KEEP THE SABBATH? OR HELP TOURISTS TO DESTROY IT?

An effective address by Noah W. Cooper Esq. *to the Mayor and City Council of Nashville, Tennessee.*

Our Sunday closing gasoline law (it seems to me) should not be torn down or amended (as proposed) just to let heedless tourists buy gasoline on Sunday, because:

1. It is unrighteous to have one law for citizens and another for tourists. Just as well have one law for whites, another for colored, or one law for church members and another law for others.

2. Our Christian city owes it to God and her children to remind our ignorant or heedless tourists that God made the Sabbath, and that its observance is necessary for the safety, liberty and happiness of all. To be known as a Sabbath-keeping city is better than to be known as a money-making city. "A good name is rather to be chosen than great riches."

3. While a few tourists may rail at us, most of them will boost us as a good Sabbath-keeping city. At least they would choose rather here to reside than move to a Sabbath-breaking Sodom. We would lose their respect by hauling down our Sabbath law for their whims. What tourists have complained?

4. No city has ever gained (but always lost) by pandering to Sabbath-breakers or other law-breakers, who scorn the laws of God and man. The Hebrews lost Jerusalem, wealth and liberty by pandering to Sabbath-breakers and such. (Nehemiah 13:18.) Surely Nashville will profit by the teachings of God and the lessons of all history.

5. What Nashville mother wants her boy to break the Sabbath and pollute his soul by working on Sunday to please heedless tourists? Does any city official want his child or kin to be thus polluted? Shall we offer our children on the altar of mammon or passion?

6. We would send all our firemen and policemen and go ourselves to save one boy's body from imperilling fire, or one girl's body from kidnappers or rapists. Is it not equally our duty now to help save our boys and girls and our tourists from this Sabbath breaking, that seduces the soul to ruin?

7. If we help the tourists to break our Sabbath here, it is but a step to help them break our banks, stores, homes, boys and girls and virtues. It is just as moral to let tourists steal and rob and rape and ruin as to let them

break the Sabbath. If we open the gas stores to them on Sunday, why not also open on Sunday the stores that sell meat, bread, fish, clothes and shoes? Why not open the theaters, movies and so on? Why arrest tourists for breaking stores and license tourists to break the Sabbath? The Sabbath is worth more than all our banks and stores. "It is the corner stone of our civilization." "It is the savings bank of humanity." "Sabbath keeping aids every virtue; Sabbath breaking aids every vice."

8. About 2,500 years ago Nehemiah, one of the greatest of God's prophets and statesmen, repelled and excluded Sabbath-breakers from Jerusalem, for the safety of the city. (Nehemiah 13:21.) It was a memorable example. Let Nashville do as well. If we don't, God will "kindle a fire" that will "devour" us. Shall we insult God to please heedless tourists?

9. But few tourists will suffer, if any, and we can relieve those in actual suffering by giving them of our goodly supplies, like the Good Samaritan, and praying with them till the Sabbath is past, and they will be improved and not hurt by our laws and habits. This may seem a small matter, but it is the edge of the devil's crowbar, under the front door of our moral and financial safety. One reckless match has burnt millions of property, and wrecked many lives. And a little poison, or a little Sabbath breaking is Satan's snare to ruin us.

METROPOLITAN CEMETERIES UNITE IN BAN ON SUNDAY BURIALS CONGESTING ROADS

Emergency Alone to Be Recognized—Diggers and Other Employes Want Rule.

Because of highway congestion and traffic snarls on the roads leading to Brooklyn and Queens cemeteries, virtually every burial ground in the metropolitan district has placed a ban on Sunday interments.

The order prohibits Sunday burials, except in emergency cases. With the exception of two cemeteries whose officials have not yet officially passed upon the ruling, all executives report that the change has met with success.

By abolishing Sunday burials, grave-diggers, chauffeurs, coach and hearse drivers are assured of a day of rest for which they have been fighting for many years. Strikes of grave-diggers and drivers in recent months are said to have hastened the decision of Brooklyn and Queens cemetery officials who passed on the ruling.

Cemetery Officials Act

Among the local cemeteries to abolish Sunday burials are Holy Cross, Evergreens, Mt. Olivet, St. John's, Lutheran and Linden Hill, Cypress Hill Cemetery and other burial places are said to be awaiting action by their official boards at the present time.

THE LONDON SOCIETY

The Lord's Day Observance Society of London has recently issued its 99th Annual Report, which is full of valuable material.

A century of faithful, aggressive, growing work passes under review. The society has been an effective force in the maintenance of public morals, in strengthening the life of the churches, in promoting the purity of society and the orderly living in communities. By its ministries it has helped to sustain the high character of family life. It has had much to do with the enactment and enforcement of wholesome laws, and in promoting the happiness and welfare of the people.

During the last year, it has acquired a valuable building for the Headquarters of the Society, all paid for, and equipped for its expanding work.

Here is a specimen of the means by which the Society is enabled to accomplish its great work:

"SUNDAY THEATRES BILL MUST BE DEFEATED!

I am pleased to read on pages 38–40 of Our Year Book that the Lord's Day Observance Society is resisting the latest attempt to legalise the Sunday Opening of 597 Theatres and Music Halls in our land. The LORD'S Day must not be desecrated as threatened by the Theatre Owners. I therefore enclose £ : : to help the urgent Campaign to defeat the Sunday Theatres Bill in Parliament.

My name is .....

My address is .....

To H. H. Martin, Secretary, Lord's Day Observance Society
22 Red Lion Square, London, W. C. I."

GOLF AND BUSINESS

Tired business men in England are confronted with a strong and vigorous agitation in favor of abolishing Sunday golf. The English Society for Lord's Day Observance asserts that this fine old Scottish game is having a bad effect on Sunday habits and should be suppressed on that day.

H. H. Martin, secretary of the society, insists that golf is the worst offender and the deadliest enemy of the Sabbath.

American business men should read these words of his:

"The language heard on golf courses on Sunday is not in keeping with the spirit of the day. Especially vile is the speech at the last bunker. When an easy shot is missed, or the score added, words of perdition are used.

"In short, Sunday golf causes the higher nature of man to suffer loss; it does injury to our fellow man; and it does disservice to the community."

But that last hole always has been a bad one. Perhaps that's why there is no Sunday golf in Scotland, for it's against the law to swear in Scotland on Sunday.

The use to which one puts the Sabbath will not only help to make character, but it will reveal character. One's attitude towards the Sabbath is as a window to the soul enabling oneself, as well as others, to look in and get some idea of the state of development of the soul. When one uses the day seeking his own ease and comfort, his own pleasure and how it may profit him withal; when one disregards all claims upon him to worship, to a reverent regard of the day, speaking of it as the "week-end," rather than as the Lord's Day, there is quite a decided indication as to the character. There are the ever recurring questions. Shall I play golf on Sunday? Shall I spend the day motoring? Shall I play ball, or go to a ball game on Sunday? Shall I travel all day Sunday? Before answering these questions, or considering what the effect might be, it would be well for one to consider what the raising of the questions or one's answer to them indicates as to the development of the soul. This is a good time of the year to look through this window of the soul and see whereunto one has attained.

But a window will also let in light and air and will give an outlook. Is the Sabbath being used as such a window? Light is needed. At the best the path is dark and uncertain. One needs all the light he can obtain. His vision needs to be enlarged, his powers quickened. Now the use to which one puts the Sabbath will indicate in large measure how fully he appreciates the need and how eager he is to realize it.

PERSONAL SERVICE

If any little love of mine
  May make a life the sweeter,
If any little care of mine
  May make a friend's the fleeter,
If any lift of mine may ease
  The burden of another,
God give me love, and care, and strength
  To help my toiling brother.

Then many a burden shall be eased
  Because I help to bear it,
And many a care be lighter made
  Because I try to share it,
And many a grief shall fly away
  When my bright song shall bid it;
And Christ, the Lord of love, will say,
  " 'Twas unto Me ye did it."—Anon.

After all — for the public good —

WHAT'S TO BE DONE WITH THE MOVIES?

It seems to be a general concensus of opinion that at least these steps are demanded:

1. Distrust all censorship.
2. Break the present monopoly.
3. Make motion pictures *a public utility,* and establish a federal motion picture commission.
4. Empower State Department to pass upon pictures to be shipped abroad.
5. Reform the advertising.
6. Help the children to select the shows they are to see.

* * * *

The General Assembly of the Presbyterian Church, U. S., commonly called the Southern Assembly received a very encouraging report made by the Department of Family Religion and Sabbath Observance. Progress is reported in promoting family religion. The Woman's Auxiliary has been efficient help. 24,000 homes are reported as having family altars.

THE LORD'S DAY ASSOCIATION OF KENTUCKY

A new society for the defence of the Sabbath and the promotion of its observance has been organized in Kentucky and incorporated under the name of *The Lord's Day Association,* with their principal office and place of business in Louisville. It is the only organized agency operating in the state of Kentucky for the defence of the Weekly Rest Day. Its officers are men of high standing and influence and can be implicitly trusted as leaders in all organized efforts for the defence of the American Christian Sabbath.

ITS ORIGIN

"This Association is the outgrowth of a Sunday-defence work started in Kentucky in March 1926 and maintained continuously ever since. It is an agency of service and channel of expression through which Christian people and good Americans may voice their convictions and build sentiments for a new and better Rest Day.

They announce, — "We have a constitution, staff of officers, legal sanction to collect subscriptions and dispurse funds to maintain the work. We propose to take every member of the Association family into the inside operations of all we do."

They further say, — "Our purpose is to build sentiment, tone public conscience and create deeper conviction on every phase of the Sunday question and to secure wholesome, restful and righteous use of the Lord's Day."

And further, — "We propose to keep the citizens of the state informed and aroused as to the economic loss, lowering of true American standards and the moral menace that inevitably follow in the wake of a commercialized Sunday. It is an honest effort to guarantee to Labor one day's rest and to protect the religious citizen in his rights to rest and worship without the burden and molestation of unnecessary work and week day grind."

"It is religiously a sincere attempt to keep open the fountain heads of inspiration which must always find their supreme opportunity to bless in a worshipful use of the Christian Sabbath."

Every sentence of this splendid declaration of principles rings true to the nature and purpose of our historic Sabbath, which lies at the foundation of our Christian civilization.

SIX-DAY WEEK FOR SHOP MEN

Pennsy Agrees to Day Off for 6,000 Employees

Nearly 6,000 Pennsylvania Railroad shop employees in the western and central regions of the system, who have heretofore worked seven days a week, will be placed on a six-day week as the result of agreement with the regional committees of shop craft employees, it has been announced by the company.

Due to the nature of their work in connection with the operation of Pennsylvania trains twenty-four hours a day every day in the week, the shop employees affected have heretofore been on duty every day. They will now have one relief day each week.

* * * *

Whatever the individual religious or social status of the American people, whether they are members of any of the many churches or not, whether they approve or disapprove the manners of Sabbath observance followed by the vast majority, it may truthfully be said that there exists, everywhere and among all sorts and conditions of people, an innate respect for the day itself and for the customs long established which accord to the Sabbath as an institution a place apart from the other days of the week. Americans come naturally by this predilection. From generations of sturdy forbears they have imbibed a regard for what may be called "the eternal fitness of things." To their credit it may be said that all the inroads that have been made in recent years, all the carelessness that now is manifested among the masses regarding the sacredness of what may properly be referred to as an American institution, they have opposed, though not always with that vehemence and determination which should have been manifested.

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of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XVII AUG. — SEPT. 1930 No. 4

¶ The Sabbath, the sacred symbol of our Christianity, the honor of our civil institutions, is already too seriously attacked, whether from the greed of capital or the aggressiveness of irreligion. To yield, even in a lesser degree, to its adversaries is putting the seal of public national approval upon the war that is waged against it. Among other considerations I have in my mind the interests of labor. Sunday is the one oasis for the workingman along life's toilsome journey.

—*Archbishop of Ireland.*

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PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution

While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship

It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

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ENEMIES OF THE SABBATH

The large and increasing multitudes of sporting people, purveyors of amusements, managers of entertainments and managers of games are just now unusually busy in systematic ways trying to break down the Sabbath barriers to their business. They have deployed in small detachments among communities where the Sabbath has been maintained by law and custom. They have penetrated states that have hitherto forbidden anti-Sabbath performances. They have invaded the sanctity of homes and moral communities and defiled them with pernicious pictures and revelations of unheard of vices and crimes. They have enticed youths and children from Sabbath School and perverted their minds with views of the under-world of which they have been innocently ignorant and chided them with the idea that they had been imprisoned in a narrow and false asceticism and with the promise of broadening their minds with a better knowledge of the world in which they live.

But what is the remedy? The civil law, properly enforced, is an important factor. It can release employees from service in traffic and service in places of amusement. This element of the remedy is imperfectly applied because there are, sometimes, on the bench, men who cannot for the life of them discriminate between an unlawful game and a lawful recreation or an entertainment which the law forbids, and the uses to which the money derived from that entertainment is applied, and who obstruct the law when it is invoked as a remedy.

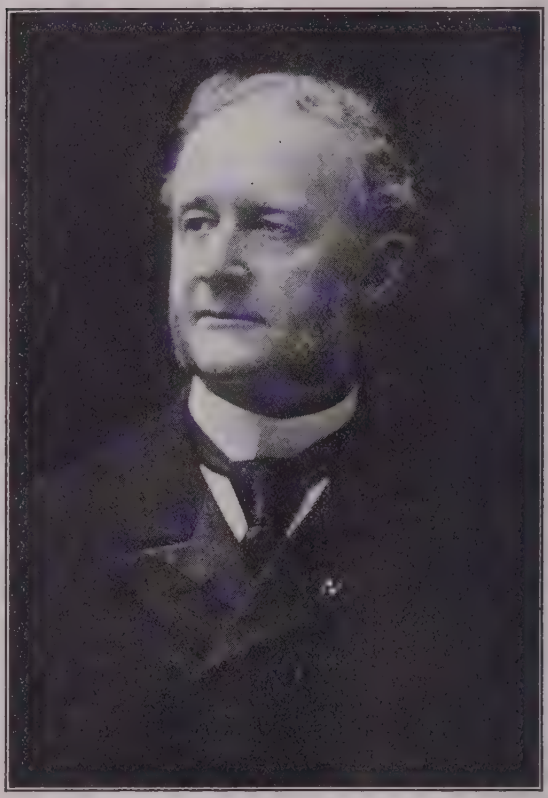
Money derived from an unlawful entertainment, or from a horserace, or from gambling, or from theft, may be put to a good use, but that does not justify the means by which the money is obtained.

Neither dancing nor wrestling will relieve the suffering or distress of the unfortunate, yet a plea in their behalf is urged in justification of very questionable and positively unlawful business. Yet the courts sometimes overlook the crime and applaud the gift of unlawful gain.

Even Soviet Russia has at last a weekly rest-day law. But in order that this law may not savor of religion of any kind, they have put the rest day on Monday. They say that Friday, Saturday and Sunday are associated with either the Mohammedan, Jewish or Christian religion.

The human mind can pervert the simplest language and plainest law for its own purpose.

REV. WILLIAM STONE HUBBELL, D.D.



William Stone Hubbell
1837-1930

The Recording Secretary of the New York Sabbath Committee, the Rev. William Stone Hubbell, D.D., passed away on August 28th, after a brief illness, at his summer home in Plymouth, Mass., and was buried in the family cemetery at Middletown, Conn.

In placing upon record an appreciation of our co-worker and beloved friend, it is well to review briefly, his interesting life.

Dr. Hubbell was born in Wolcottville, Conn., April 23rd, 1837. He had a notable career in the service of his country during the Civil War. He enlisted as a private and rising through successive ranks he became Captain and Brevet Major, served a year as adjutant of brigade and for a short time of the division. The Congress of the United States bestowed on him a

Medal of Honor in recognition of distinguished bravery in the battle of Fort Harrison, Va.

He was educated at Yale College and Andover Theological Seminary.

After a distinguished career in the ministry, he received from Hamilton College the honorary degree of Doctor of Divinity. His first service in the ministry began at Braintree, Mass., as Assistant to the Rev. Dr. Richard Salter Storrs, who gave to the young preacher a mighty impulse toward high things in the ministry. He became pastor successively of the Congregational Churches in West Roxbury and Somerville, Mass. His growing power and eminent success attracted the attention of large churches in other cities, among which was the First Presbyterian Church of Buffalo, N. Y., a call from which attracted him to that important pastorate.

In 1898, Dr. Hubbell became General Secretary of the New York Sabbath Committee, succeeding the late Dr. William Wallace Atterbury. To this high station Dr. Hubbell devoted his great abilities with untiring energy as long as physical strength endured. He was possessed of a fine physique, tall, with well poised frame and military bearing, a clear, carrying voice and forceful style. He was an effective speaker. His influence was potent in pulpits, in conventions and convocations and in legislative conferences.

After failing physical powers compelled him to relinquish the office, he continued with unabated zeal to give freely to his successors in office the fruits of his rich experience and the benefits of his fine judgment, and his financial assistance until the end of his earthly career. Only a few days before his death the office received his generous annual contribution.

Dr. Hubbell was active and conspicuous in patriotic and literary circles. He was Chaplain of "The Military Order of the Medal of Honor"; "The N. Y. Commandery of the Loyal Legion"; "George Washington Post, G.A.R."; "Society of the Army of the Potomac"; "The Military Association, Department of the South"; and of the "Society of American Wars."

He was a member of the Yale Club and the Quill Club and various clerical and college associations.

Two daughters survive, the Misses Mary C. and Susan S. Hubbell, and a son, DeWitt Hubbell, Vice-President of the Plainfield Trust Co., Plainfield, N. J.

Dr. Hubbell regarded the Sabbath as one of the three, great, divinely appointed means of the world's salvation, and not the last of the three. He esteemed his work in this cause as the most exalted service of his ministry.

His influence will long survive in the life and work of the Sabbath Committee. His forceful personality will abide in the loving memory of his associates of the Committee.

THEODORE GILMAN, ESQ.

Theodore Gilman
1841-1930

Mr. Theodore Gilman, Chairman Emeritus of the New York Sabbath Committee, passed away from earth Saturday August 9th, after a brief illness, at St. John's Hospital, Yonkers.

He became a member of the Committee in 1873 and at the time of his death had served continuously 57 years. He was Treasurer for twenty-two

years, Vice Chairman two years, then was elected Chairman to succeed the late John E. Parsons, Esq. In this office Mr. Gilman served until two years ago when physical infirmities compelled him to retire, but he retained his membership and his interest in the work of the Committee to the end. Only a short time before his death the Committee received his last remittance.

Mr. Gilman was a conspicuous and influential member of the International Lord's Day Congress which was held in San Francisco in connection with the Panama-Pacific Exposition. On that occasion he delivered a notable address on "The Sabbath, The Day which Divine Love Established and Human Love Must Preserve", which was afterward published and widely read.

He early engaged in church work and was active in organizing churches and in the formation and the conduct of religious work, becoming Treasurer and afterward President of the New York Bible Society. In patriotic societies he took an active part being one of the founders of the Sons of the American Revolution and a member of the Union League Club.

Mr. Gilman was born in Alton, Illinois, eighty-nine years ago. A few years later his father, the late Winthrop S. Gilman, Sr., removed with his family to New York City and became widely known as a banker and philanthropist. The boy, Theodore, received his education in the private schools of the city and Williams College, from which he was graduated in 1862 with the degree of A.B. Two years later he was given the degree of A.M. He entered the banking house of his father. He became prominent in financial circles.

He was author of "A Graded System of Banking", "Federal Clearing House", "Completion of the Federal Banking System", "The Philosophy of the History of Bank Currency in the United States", "The 95th Section of the National Bank Act", "Our Democratic Banking System and its Natural Ally the Clearing House", and various addresses on the science of Banking.

Mr. Gilman is survived by two daughters, the Misses Frances Paxson and Helen Ives Gilman, and two sons, Theodore, Jr. of Yonkers and Robbins of Minneapolis, a son-in-law, Henry Law, President of the Briar Cliff Manor Realty Corporation.

His funeral was held in the North Broadway Presbyterian Church of which he had been an Elder for many years. The interment was in the family plot in Woodlawn Cemetery.

In his death the New York Sabbath Committee loses a faithful member, a wise counsellor and a beloved companion.

SABBATH OR LORD'S DAY

What is the American Sunday? It certainly is not the mythical "blue law" which Samuel Peters invented and published for spite, nor is it the "day of glum quietude and enforced idleness", nor "the stern prohibition of legitimate recreation", nor is it, on the other extreme, the "wide open holiday", the "noisy and disorderly Sunday." The true American Sabbath is a Sabbath of rest and worship, a Sabbath of law and order. It is a day to be kept holy, as the Lord commanded. Six days and their evenings are provided for business and work and pleasure and amusements. But the one day — only one, the Sabbath, was to be kept free from work or business — "Not seeking thine own pleasure nor doing thine own will", as Isaiah says, nor selling or buying, as Nehemiah enjoins. A well ordered life of intelligent people will find perfect delight in the Sabbath thus defined. This is the Sabbath under which America flourished and grew strong and influential — the Sabbath under which all our great men were nourished.

Now, after prosperity has brought us great wealth, men naturally run to indulgence and the luxuries which wealth makes possible.

The phrase "Lord's Day" is a beautiful tribute of affectionate regard for our risen Lord and Master, but as the title of the institution (the proper name of which is the "Sabbath"), is without Scriptural authority. It is fascinating and winning, but it is working infinite evil, and yet it has won its way into quite general use in the church and into favor among the ministry. It is responsible, in large measure, for the growing neglect of Sabbath observance. This result is natural and inevitable and is working its way insidiously into the literature and usage of the church. What are the objections to it?

1. It is of purely human origin. It appears only once in the Bible and that in a subordinate clause of an adverbial sentence in which the term THE LORD'S DAY is not used as a substitute for the Scriptural name SABBATH.

2. It is narrowly restricted to the followers of our Lord without any appeal to the vast multitudes — Jew and Gentile.

3. It severs the connection between the institution and the law by which it was always recognized and enforced and from its relation to the Sabbath of the ages and the nations which have cherished it.

4. Those who adopt it are released from the obligation of the Old Testament law of its observance. How often we hear or read of some one saying: "I was raised to observe the Sabbath strictly, but in this enlightened age I feel no such obligation. I am left free to observe the Lord's Day as I please." It thus ceases to be a law and becomes a mere sentiment. Hence the decline of Sabbath observance so much deplored.

There must be a reaction and a return to the Sabbath of our fathers, or the institution will be lost and the church will go with it as it seems to be doing now.

5. It is impossible to secure a statute protecting or enforcing the Lord's Day. No legislature, state or national, will enact such a law. There is a constitutional barrier forbidding the enactment of any law which favors a religious sect.

In view of these and other considerations it becomes us to retain and use the beautiful and significant title SABBATH. It is the only name which our Lord used. It has its appeal to every human being upon the earth, whatever his creed or nationality. It "was made for man", said our Saviour in the same sentence in which He said, "the Son of man is Lord of the Sabbath". The word MAN which occurs twice in the same sentence is used generically meaning the human race. There is therefore no authority for restricting it to the Christian Church which is done when we call it THE LORD'S DAY. Easter is the Lord's Day.

The peril of the present attitude of mind which largely prevails is the fact that present Lord's Day restrictions are regarded as of human origin. Everywhere repeal or amendment is advocated. Of course no one — whatever his faith, would think of repealing or amending God's law, from which they feel that they are cut off by the abrogation of the old Sabbath of the Lord our God and the substitution of the man made phrase.

The objection used against the Pennsylvania Sunday law is its age. "The law is old, very old," they say. It was enacted in 1794. The weapon they use in their assault is the personal liberty clause in the Declaration of Independence. But this clause would be barred by the age limit, since it is much older than the Sunday law.

Moral law never grows old, nor is it subject to amendment for God made it.

WEEKLY REST DAY IN FRANCE

The Sunday law of France has been misunderstood generally in this country. A very vague idea has prevailed respecting that law.

In correspondence with the American Consul General at Paris, the matter is made clear. The following statement appears in the Consul's letter,—

> "It is the principle of the French legislation on this subject that no persons can be compelled to work more than six days a week. The weekly rest period should comprise at least 24 consecutive hours, and it must be accorded on Sunday except in certain industries and lines of commerce. In these latter cases authorization must be obtained from the Prefect of the Department."

In justice to France, this statement is published. It is of special value coming from a country where the question of a Sabbath was tested so thoroughly. It will be remembered that France was for a period without a Sabbath. It was demonstrated that the industries of the country suffered materially for the lack of a regular day of rest. An attempt was made to put the Sabbath on a decimal basis; one day in ten was set apart as a day of rest. This did not meet the requirements and the law above given in substance was enacted. It is a powerful testimony to the value of a seventh day of rest above any other arrangement.

"The twelve hour day was not one whit more inhuman than the seven day week. If I had to choose between the two, I would sooner work long hours six days and have a full day off every week than work shorter hours but be compelled to work every week-day, every Sunday, every holiday from New Year's Day to New Year's Eve.

"The twelve hour day is now almost a thing of the past and the eight hour day is steadily spreading. The change has brought no industrial or business ruination. We all know that America has enjoyed greater prosperity since the world war than it ever enjoyed before, and this has been accomplished under the eight-hour rather than the twelve-hour day.

"Clearly, the next move should be to do away completely with the 365 day work year."—*B. C. Forbes.*

EQUITY FROWNS ON BRADY PLAN OF SUNDAY PLAYLETS

Producer Wanted to Give Them as Part of Playhouse Forum

The plan of William A. Brady to offer short playlets at the Playhouse Forums at his theater on Forty-eighth Street, commencing in October, has met with disfavor by the Actors Equity Association, it was learned yesterday. Mr. Brady intended to offer one-act plays, performed by Equity members at his series of Sunday night forums, confident that these would not be objected to by Equity since they would only consume 40 per cent of the time given to each forum.

A statement from Equity yesterday declared that any performances of plays on Sunday were illegal and that Equity members would be instructed not to appear in any such productions. Mr. Brady said last night that he still hoped to get Equity permission to stage these presentations.

THE COOLIDGE SABBATH

There is a nice, homely touch in the quiet, unexplained suspension of the Calvin Coolidge articles on the Sabbath. There are those who may be irreverent enough to say that this is sort of "a busman's holiday," that Calvin is so silent habitually that it is sheer pleasure for him to be silent on Sunday. But we don't think so. It is part of his Puritan creed to "remember the Sabbath Day to keep it holy." His "sermonettes," as Will Rogers calls them, are perfect reading for a day of worship. But there is an even better sermonette in the fact that the ex-President does not print them on that day.

—*Evening Post.*

SUNDAY SHAVING COSTS HIGHTSTOWN BARBER $25

Hightstown, N. J.—Rivalry between two local barber shop proprietors resulted in the fining of one for keeping his place of business open Sunday. Emil Bleiweiss who conducts a shop on Mercer Street was arrested by Chief of Police Howard on complaint of Oscar Washbourne who conducts a barber business near that of Bleiweiss.

Taken before Recorder James Hiland, Bleiweiss was fined $25 and costs. The arrest and fining for keeping a place of business open Sunday was the first in many years in Hightstown although many stores make a practice of conducting business on this day.

THE BRAIN NEEDS REST

"Mental work beyond a certain point produces ennui, repugnance, sleepiness and pain; prolonged restraint from individual or social play produces an intense impulse to its gratification."—*Thorndike.*

"It will strike many as a paradox," says Dr. Carrel, "that the human mind can measure and weigh the most stupendous star and say of what chemical elements it is composed; it can search out and destroy disease germs invisible to the most powerful microscope and pluck out the mystery of the infinitesimal ion. But of itself the mind knows next to nothing. The dead brain is, indeed, an open book. As to the live brain something has been discovered of the general location of several of its more obvious functions — such as speech, action, judgment and emotional control. But the true nature of its subtler activities and of its diseases 'remains almost as mysterious as it was during the Middle Ages.' Never has the injunction to self-knowledge seemed so difficult.

Several diseases are known to result from the shriveling or eating away of the brain. But the diseases most agonizing to the patient, most destructive to society, are accompanied with no discernible lesion of nerve structure. A dipsomaniac may have three children each as abnormal as himself, yet each with a totally distinct malady — the nerve tissue of one and all being apparently sound. "Cerebral physiology," says Dr. Carrel, "is in the embryonic stage. We are still entirely ignorant of the properties of nerve cells and the nature of nervous energy. No one suspects the manner in which memory, intelligence, courage, judgment and the imagination are connected with the brain cells." In modern life the need of such knowledge is acute. Within a century a majority of mankind have become city dwellers, subject to nervous shocks and strains. Bacteriological diseases we have largely overcome; but the diseases of the nerves, of the mind, which may "cause our civilization to crumble," are gaining upon us rapidly.

The Sabbath is neither Christian nor Jewish. It is human, a divine provision for humanity. Whenever man disregards or desecrates its opportunity for rest and recognition of God, he does so at the peril of his life individually, socially, nationally.—*Rev. G. Campbell Morgan, D.D.*

Dr. R. F. Campbell of Asheville, N. C. has written, recently a valuable book on **"Freedom and Restraint"**—published by Revell. One of the chapters in the book was delivered as a lecture before a Civic Club and was published in our **Bulletin recently.** It is now reprinted for general distribution as a tract—price 5 cents. Its title is **"Sunday Laws and Liberty"** and is **mighty fine reading.**

A DAY OF REST FOR OIL WORKERS

At a conference of oil operators in California some time ago, various oil companies signified their approval of a six-day week instead of a seven-day week, with no reduction of pay. Among the companies favoring this movement were—Union Oil Co., Standard Oil Co., the Texas Co., and a few others. The Oil Workers' Union was of the opinion that one day's rest in seven would be as beneficial to the industry as the eight-hour day had been.

ABOLITION OF SUNDAY BURIALS

According to members of the Association of Cemetery Officials of the Metropolitan District the abolition of Sunday interments originated in 1921, but did not receive endorsement until 1929.

At the present time only emergency cases are handled on Sundays. These include the burial of persons whose death was caused by contagious diseases.

Many organizations have backed this movement to abolish Sunday interments, among them being the Greater New York Federation of Churches, the Bronx Ministers' Association, the Metropolitan Funeral Directors' Association, the New York Sabbath Committee and others.

During 1929, local cemeteries reported a yearly average of from 800 to 1,000 Sunday burials apiece. By confining burials to week-days, cemetery officials believe that the traffic congestion problem, which many times broke up funeral gatherings by separating relatives and friends from the funeral processions by tie-ups, will be completely eliminated in cemeteries.

"Influence of the Weekly Rest Day Upon Human Welfare," I have read with great interest and much profit. What a mass of facts you have marshalled in it! You might well add to your title the words: "An Appeal to Reason." Your position is sound that it is for man's good rather than God's glory that the Sabbath is needed.—*Lewis Stephen Pilcher, M.D., LL.D., editor of "Annals of Surgery."*

"There are tendencies in our day that are unfriendly to the maintenance of the Sabbath, even as they are unfriendly to the maintenance of all that is definite and distinctive in the Christian religion. The same forces that stand arrayed against the Bible, against the Church, against an earnest and spiritual piety, are opposed to a scriptural observance of the Sabbath."

Rev. Dr. Chas. W. Baird.

THE SUNDAY BOOK

Read to him, Connie, read as you sit,
Cosy and warm in the great arm-chair;
Let your hand press lovingly, lightly there,
Let the gentle touch of your sunny hair
Over his cheek like a soft breeze flit.

Read to him, Connie! The house is still,
The week-day lessons, the week-day play,
And the week-day worries are hushed away
In the golden calm of the Holy Day;
He will listen now if ever he will.

Read to him, Connie, read while you may!
For the years must pass and he must go
Out in the cold world's treacherous flow,
Danger and trial and evil to know;
He may drift in the dark, far, far away!

Now he is happy and safe in the nest,
Teach him to warble the songs of the home,
Teach him to soar but never to roam,
Only to soar to a starry dome,
Linking with Heaven the hearts he loves best.

Read to him, Connie! Read what you love
Holy and sweet be your Sabbath choice;
And the music that dwells in a sister's voice
Shall lure him to listen while angels rejoice,
As the soft tones blend with the harps above.

Read to him, Connie! Read of the One
Who loves him most, yes, more than you!
Read of that love, so great, so true,
Love everlasting, yet ever new;
For who can tell but his heart may be won!
Read to him, Connie! For it may be
That your Sunday book, like a silver bar
Of steady light from a guiding star,
May gleam in memory, clear and far,
Across the waves of a wintry sea.

Frances Ridley Havergal,
in the "Christian Observer."

THE BULLETIN
of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XVI DECEMBER 1929 — JANUARY 1930 No. 6

SUNDAY

O DAY of tranquil joy and holy feeling!
When over earth God's Spirit from above
Spreads out his wings of love!
When sacred thoughts appealing,
Like angel's, come to us from heaven,
The sweetest of the seven!

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TO KEEP IT HOLY

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PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee.* It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution

While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship

It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

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THE GREAT PROBLEM

From time immemorial all civilized and enlightened people have set apart one day in seven for rest and worship. This is in accordance with a law of God and human nature. Mankind needs release from the exactions of labor and the distractions of disturbing noises. Society has always realized the need of habits of worship to keep it from relapsing into paganism and despair.

Under the dispensation which provides these needful things our country has grown great, strong and increasingly prosperous in material things, resourceful in the intellectual world and influential in the social and spiritual life of the race.

These blessings have reached all ranks and classes of the people. The level of popular intelligence and material possessions has been elevated and the masses have shared all the benefits that have accrued. The privileges and conveniences of modern life have resulted and the people are happy. They have money and a weekly day of exemptions from the exactions of business.

The purveyors of amusements and entertainments viewing the situation with a covetous eye invade our quiet Sabbath, beguile the people in their days of leisure and tempt them to desecrate the holy day without much thought of improprieties of their intrusion. The rudeness of invading the Holy Day and the sin of destroying one of the richest assets of our country seem not to enter their minds. They are neither restrained by law nor checked by any sense of indecency. They have organized and financed a general drive throughout the country and are working in the cities and villages of all the states. They are taking the people unawares confusing the minds of the unwary and making dangerous progress in many of the states. Families are becoming demoralized, homes neglected, the boys left to learn morals from the movies and the street gang and the girls from the flappers.

Now, is there a remedy? The public schools do not counteract these influences for they are not permitted to use the Bible, the only text book of ethics worth having. The Sabbath School is exchanged for the movies. The golf course, the excursions and the pleasure resorts lure from the home and the church. Now the moving pictures are a good thing if properly conducted. They are educational and should be confined to the days to which all educational institutions are confined—the six week days. Golf is a wholesome recreation and innocent within its proper limits. So are the Public Schools and civil courts. But things that are innocent and good in themselves become evils when carried beyond their legitimate spheres. What is the remedy? Civil law may restrain from overt acts but cannot eradicate the roots of the

evil. The only radical remedy has been provided by heaven for all the ills of earth,—this remedy is exemplified in the home and the church. How can these be invoked? How can parents be awakened to a sense of their responsibility?

The law may be used to close the Sunday movies and evil resorts but the home and the church must do the rest.

If parents fail to provide safe substitutes for public attractions, questionable resorts will take their places. We can only appeal to pastors and the active agencies of the churches to invade the homes of the people with their warning messages and winning influences.

REFERENDUM

What is a referendum? It is either a repudiation of the representative principle of our government and an attempt to descend to the principle of pure democracy, or else it is an appeal to the irresponsible masses who can be herded to the polls for any purpose. The best that can be said for it is that its advocates know there is a large number of people who are not in favor of the acts of their representatives in the legislature on a particular measure which has become a law and want to repeal or modify it and are not willing to wait for the regular meeting of the legislature or to trust that body to make the desired change in the law. It may be complicated with a desire of the members of the legislature to avoid responsibility.

When the legislature provides in a bill for a referendum they virtually surrender a part of their functions as representatives of the people or shirk part of the duty which they assumed when they accepted office. Perhaps it is a confession of incompetency or of cowardice.

The plea that they desire to ascertain the mind of their constituents will hardly hold since there is a better and more honorable way of obtaining that information.

In any view the referendum is utterly bad. It is a trick of politicians, very plausible but very bad.

LEGISLATURE

Assembly bill No. 214 by Mr. Carlin—would amend the existing law so as to permit the business of bootblacking up to one o'clock P.M. on Sunday. This is a very bad bill and should be defeated.

Assembly bill No. 371 by Mr. Theodore—would forbid doing of business by trust companies and banks, investment, building and loan associations, steamship ticket agencies, foreign exchange offices and credit unions, or holding themselves out as open for business on Sunday and legal holidays. This is a good bill and should become a law.

SUNDAY MOVIES

The movie people are systematically canvassing the cities and villages of our country in their efforts to break down the Christian Sabbath. They present various plausible pleas, the plea which is most frequently effective is: "The people have no other day in the week when they can see the movies." By parity of reasoning it should be urged that "the people have no other day in the week but Sunday when they can observe the Fourth Commandment and enjoy religious privileges and rest at home."

These persistent moving picture men now propose a trial of Sunday movies for six months. This proposition has been accepted by a few communities. After steadfastly opposing Sunday movies they finally consented to a six months' trial. The term has just expired with some of them and the permit has been renewed for a year. The camel got his nose into the tent and now his whole body is in.

> "Vice is a monster of so frightful a mien
> That to be hated need but to be seen,
> But seen too often, familiar with his face,
> We first endure, then pity and then embrace."

This is the principle on which evil men work, and it is the explanation of their success.

In moral conflicts good people generally tire of the struggle and yield as the only promised relief. They say "No" in a half apologetic way, which amounts to an invitation to come again, and they are sure to come again. After a weary struggle against an evil proposition the righteous man is apt to say:—"O, well, we might just as well let him have it now. He'll get it after awhile anyway." The devil never does that. When he gets the tip ends of his claws in the crack he never gives up until he gets his whole body in. That's how he got Sunday baseball. He'll try his game in our next legislature. Shall he succeed?

The village of Nyack, N. Y., was agitated for a long time over the question of Sunday movies. The parties for and against were about evenly matched. In order to quiet the matter and give the proposition a test the Trustees reluctantly decided to permit Sunday movies six months. The six months have expired and now the movie men press for a renewal of the permit on the ground that no calamity has visited the community as a retribution and therefore Providence is evidently not displeased. The Trustees, no opposition appearing, have renewed the permit for one year. But this permit is granted upon the condition that no vaudeville act or show

shall be permitted on the Sabbath in connection with the motion picture exhibition, and upon the further condition that the license or permit may be revoked by the Board of Trustees without notice or apparent cause.

For many weeks the people of Port Jervis have been agitating a plan to allow moving pictures there on Sunday, and it was thought that the promoters would win, but they have been defeated. The Common Council of Port Jervis voted down the resolution.

Somerville, Mass., for the first time in its history, will have Sunday movies. The city has sold its Sabbath for a very pitiable consideration. The movie theatres are to pay a license sufficient to employ an officer to censor them, and a further consideration which the city is to receive "the proceeds of one Sunday performance each year," to be given to charity, that is,—one fifty-secondth part of the income from Sunday performances. This low estimate of the value of the Sabbath expressed in dollars and cents explains their willingness to part with the holy day.

The Baltimore News quotes a Mr. Maurice R. Schochatt as having given "a wonderful introduction to the controversy by writing 'the State has no right to ban Sunday movies because of religion, since religion is a matter of private opinion and choice'" "Wonderful introduction to the controversy" indeed! Can it be possible that Mr. Schochatt or the editor who quotes him was really ignorant of the fact that no state has ever banned Sunday movies because of religion? Any ordinary school boy who has taken the trouble to read the law intelligently knows that a state, in the exercise of its constitutional and conceded right, has set apart a weekly day for rest with the privilege of worship and protected it from the encroachments of commercial business of any kind whether it be selling goods, or real estate, or entertainments. But why do these men pick out a certain branch of business and demand its exemption while all other businesses fall under the ban?

There is none so blind as the man who will not see.

The people of Wheeling, West Virginia, are thoroughly alive to the need of positive action to preserve the Sabbath. Three times in as many weeks they arrested movie managers. The ministers appointed a public discussion of the subject to be held January 12th. The young people of Wheeling have been well organized and actively engaged in defence of the Sabbath.

Waverly has been stirred up on this question and will decide by

referendum vote March 18th. The way the movie people are invading quiet communities and disturbing them with the exciting question of Sunday movies is a sin against God and a crime against man.

Rutherford, N. J., after nobly resisting the invasion throughout the past has at last permitted the camel to push his nose into the tent. Six months hence his whole body will be in.

It is an alarming sign of the times that in this Christian land there are so many people who are supposed to be upright and honorable and yet are not satisfied with six days and evenings for picture shows and entertainments, but are willing to give to the same indulgence the Sabbath, the only day they have for church services and religion, reading and exercises. When do they ever expect to acquire a knowledge of spiritual things or an intelligent acquaintance with religious literature? The prevailing ignorance of the Holy Scriptures is appalling and as compared with that of former generations is alarming. Whither are we drifting?

IF YOU LIKE HIM LET HIM KNOW IT

If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation 'till the parson makes oration
As he lies with snowy lilies o'er his brow;
For no matter how you shout it, he won't really care about it;
He won't know how many teardrops you have shed:
If you think some praise is due him, now's the time to slip it to him;
For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny
And the hearty warm approval of a friend;
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end;
If he earns your praise, bestow it; if you like him let him know it;
Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead.

From **"Dripped from the Stream."**

SUNDAY LAWS UPHELD

Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observance, but from its right to protect all persons from the physical and the moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial laws, especially to the poor and dependent, to the laborers in our factories and work shops, and in the heated rooms of our cities; and the validity has been sustained by the higher courts of the State. —Supreme Court of the United States, by Justice Field.

SUNDAY FOR TO-DAY

The present observance of Sunday is far from ideal. In the words of Dr. Winchester Donald, "It is too heated, too boisterous, too exhausting. It lacks that calm, deep content, that easy self-restraint, that skill in seizing what is most refining and stimulating, which we rightly associate with symmetrical, full, rounded life." The people use Sunday "clumsily, vulgarly, mistakenly—counteracting the blessings of air and exercise by the curse of drink, excitement and irrational exertion." And yet it is still a distinct religious gain that our Sunday is not the Sunday of the extremist a century ago.

Let it be remembered that religion is to be credited with the change in Sunday observance. Religion has so expanded as to have a concern for the whole man, for the body and mind as well as the spirit. It has set a new value on human life. It has come to see that whatever ministers to the best interests of the entire man is the purpose of the Sabbath which God gave us.

The Christian Work.

* * *

"The authority and better observance of the Sabbath constitute the only sure foundation of evangelical religion, private and public virtue, constitutional freedom, and national prosperity."

—New York Sabbath Committee.

* * *

DeTocqueville says:—"Despotism may govern without faith, but liberty cannot."

SUNDAY THEATRICAL PERFORMANCES

"Again, the film and the talkies and vaudeville have the advantage of us in their Sunday shows. The oldtime Sabbath objection to a Sunday show has turned into an almost universal popular movement. Both the screen and vaudeville derive their principal source of income from the Sunday show; the best show day of the week. Theaters, like Roxy, take in $40,000 on a Sunday. The legitimate would benefit likewise. We put it up to the actors recently and—through the **Equity**—they voted against Sunday. Luckily for them, with a lessened number of legitimate shows their services are in demand at the moment with the talkies."

All our penal laws are based on common sense and so plain and simple that any man with average intellect and sense of fair play can tell, without asking a lawyer, whether he is violating it or not. Every sane man knows enough to keep the law if knowledge were the only desideratum.

Our case against the Roxy theatre has been delayed by the crowded condition of the court's calendar. Roxy seems to make light of the suit in saying:—"The fact is that I have been in New York for fifteen years and during all that time there have been Sunday performances." He is thereby a self-confessed lawbreaker and boasts of his popularity. He goes on to say:—"Here at the Roxy we have nothing but the cleanest and finest of performances."

In this remark he falls into the error of ignorance which most of his fellow malefactors commit. The law concerns the act without regard to its quality. It is the act which is forbidden. It is the act upon which the trial will hinge.

The law is very simple and plain and could not have left any doubt as to its meaning in Mr. Roxy's mind, if he is a man of ordinary intellect. His subterfuge is therefore puerile and of no force.

The plea in such cases is often made in extenuation, that the performance was given for the benefit of some charity. But the law says nothing whatever about charity in connection with "theatrical and other offences on Sunday." It is with the act itself and not the proceeds from the act that the law is concerned about. A theatrical or acrobatic performance cannot relieve pain or illness or obliterate poverty or distress of any kind. The law is not concerned about the disposition of the money received from a performance. If the use made of the proceeds of the performance sanctified the performance then horseracing, gambling and even banditry might be sanctified.

SUNDAY

(A Message From The Reverend Dyson Hague, Toronto, Canada.)

I think the great thing for us to remember about Sunday is that it is God's Day. It is stamped with God's Image and superscription as a totally different day from the other six. It is sacred, sanctified, divine. It began at the creation when God Himself blessed the seventh day and sanctified it for our sake, and for the glory of His Name (Gen. 2:3), and it rose into newness of life with Christ at the resurrection (John 20:19 and Rev. 1:10). With the coming of the summer, one is impressed with the fact that Church Christians will have to make a firmer stand if they are going to keep the Lord's own day for Christ and Church and Country. "Sunday," said Emerson, "is the core of civilization." "Sunday," said Disraeli, "is of all divine institutions the most divine; the most valuable blessing ever conceded to man." It's not only the core of civilization, it's the core of Christianity. Voltaire knew that. He is said to have remarked that there was no hope of destroying the Christian religion until the Sabbath was abolished. There is little chance, thank God, in our country of secularism abolishing the Lord's Day, but there is a subtler peril. It is that stream of alien and worldly influence will lead men to forget its origin, and its object; its claims and its value.

The first and great thing is for men to remember that Sunday is an essentially different day from any other day in the week. Like the Bible amongst books, it stands in a class by itself. Compared with the six other days, it is altogether high, holy, heavenly. It's the Lord's Day.

It's not a thing of Jewish tradition. From creation it was made by God Himself, for the physical, mental, moral and spiritual good of man as men. Never was the day so sorely needed and, as the summer days come on, it comes with a high call to parents and teachers to strenuously guard the day and pay the price of its observance.

For, after all, it rests with the members of the Church. It is they who have got to pay the price of self-sacrifice, obey the call of duty, and stand out against the spirit of the age. For the great mass of people today who go off in their autos, or desert the churches for parks and riversides, or lounge on their sofas or easy chairs to listen to some orator or musicians in Washington or Chicago are nominally members of the Church. It is Church people who have capitulated to the spirit of the world without putting up the semblance of a fight for the Lord and His cause.

A fine story is told of a leading politician who was asked by some of his constituents to meet them on a Sunday afternoon for conference. He replied, "I regret that I am unable to comply with your request for a Sunday meeting. I must have one day in which I am at liberty to think of the claims of God and the soul."

It was Gladstone, who gave to the gramaphone years ago the famous message: "I owe my life to the Sabbath Day with its blessed surcease from toil." To honor it and hold it will mean a fight and perhaps a sacrifice, especially on the part of the young, but it's worth it. To have only sacred music, to cut out secular visiting and Sunday travel, to make it a conscience rule to attend God's House, to hear God's Word, and worship Him—these are part of the price. It would be a great thing if we all would remember what the little boy said to his father: "Father, is it really Sunday if we don't go to Church?"

It is said that in the days of persecutions of the primitive Church, the one standard question put to Christians as a test of their religion was "dominicum servasti", "Hast thou kept the Lord's Day"? And it is said that the answer nobly given, which meant death if not torture, was "Christianus sum intermittere non possum", "I am a Christian. I cannot give up observing it".

Oh, members of our beloved Church, try and realize for the Master's sake that to remember the Sabbath Day and keep it holy must mean sacrifice, especially on the part of the young. But it's worth it.

SUNNY SUNDAYS

by Rev. L. P. Bowen, D.D.

Through ninety-three swift summers
He'd seen the years pass on,
Five thousand holy Sabbaths
In love have come and gone,
Each freighted with rare gifts to men,
To bring fair Eden back again.

Five thousand holy Sabbaths,
Ten years of hallowed time—
The thought is full of splendors
And sentiment sublime;
The tablets of old Sinai days,
"Thou shalt," "Thou shalt not," full of grace.

Age has its compensations,
Along the paths we trod,
The promises in blossom
With faithfulness of God;
"Lord of the Sabbath" all the way,
To God's eternal Sabbath day.

Five thousand holy Sabbaths,
Each day in touch with Heaven,
The soul's own elevations,
The Spirit's gracious leaven;
Each sacred hour sent to bless
With brightening heavenly-mindedness.

Age need not be unhappy;
How rich the memories—
The soul's own elevations,
Built close along the skies;
The pulpits and the family pews,
Celestial dews and rapt Good News.

And then the treasured friendships,
Fond bosoms in their prime,
And gentler on the Sabbath
Than any other time,
The intermingling of warm hearts,
Hand-clasps within the Temple Courts.

And childhood listened, listened,
Full ninety years ago,
And wondered how much longer
Before the Call they'd know;
And when the New Birth shed its ray,
That Sabbath surely "an high day."

Five thousand holy Sabbaths,
Decade of Sabbath years,
With heaven in the offing,
The death of death and tears,
While through the Way, the Life, the Truth,
Nonagenarians take on new youth.

"A petition from the Bayonne Butchers' and Grocers' Association asking that legislation be passed requiring meat markets and groceries in Bayonne to close Sundays was received by the Bayonne City Commission at their meeting recently.

The petition stated that butcher shops and grocery stores are now open late Saturday evenings and urged that the commission pass an ordinance prohibiting Sunday openings in order that the men employed in those stores may rest on that day. The petition was received and filed.

* * *

Chicago proposed to open its annual automobile show for the first time on Sundays as the only convenient day for out-of-town people to see the show. So the automobile show is more sacred and important than the Sabbath.

* * *

Members of the English society for Lord's Day observance are launching a campaign against Sunday golf. They assert that the ancient Scottish game is revolutionizing Sunday habits and may lead Great Britain along the same trail that led to destruction.

H. H. Martin, secretary of the society, says in an article given to London newspapers, "Sunday sport is the deadliest enemy to the Sabbath, and the worst offender in this respect is Sunday golf.

"Golf is being substituted for God. The language heard on golf courses on Sunday is not in keeping with the spirit of the day. Especially vile is the speech at the last bunker. When an easy shot is missed, or the score added, words of perdition are used.

"In short: Sunday golf causes the higher nature of man to suffer loss; it does injury to our fellow man; and it does disservice to the community."

News Telegraph, Sharon, Pa.

* * *

Sports and amusements are well in their places and at proper times, but when they intrude upon the day which is set apart by law and custom for rest and worship they go beyond their legitimate bounds and encroach upon the rights of the public.

* * *

"It makes a tremendous difference whether you accept Sunday with resignation or with happiness."

Henry James.

BOOK NOTICE

Influence of the Weekly Rest-Day on Human Welfare, By D. J. McMillan. Published by The New York Sabbath Committee. 120 pages. Price $1.00. Bible House, New York.

This well directed effort to present the Sabbath and promote the welfare of the race is very properly called "A Scientific Research." Scientists have had much to say and say strongly, that strengthens the enforcement of the religious ordinance. Here for the first time has been carefully and orderly arranged the findings of science on this subject. As in other instances, these findings confirm and strengthen the command so explicitly laid down in the Scriptures. In our day when so many influences are at work to deprive mankind of the blessings of Sabbath observance, a work of this character is a valuable contribution to a most righteous cause and deserves a reading. Here may be found clearest and most impressive teaching for home and school and church in all efforts to magnify the value of observing the holy day. Science and the Bible agree here. We have read no more forceful presentation for the weekly rest day. The family head can hardly find a more beneficent book to read to the restless young around the fireside. The employer of labor can find here truths which when acted upon will prove a blessing to all who look to him for means of livelihood.

—Exchanges.

It is strange that any loyal citizen should oppose the constituted authorities in the performance of their duty. The complaint the country over has been the difficulty of holding public officials to the business for which they were placed in office. But the case is reversed when the indulgences of the people come into conflict with the law. The hold which sports and amusements have upon many people is strong enough to suppress the voice of conscience and over-ride law. The people thus affected are not inclined to make personal concessions to the public good. They have none of the spirit of the soldiers who gave up sacred and important interests and voluntarily endured privation with the peril of life for the public good.

Henry Ward Beecher said,—

"Now the Christian Sabbath, the Christian Church, and the Christian ministry in it, are the light and the life of civilization to-day."

Philip Schaff said,—

"God's Church, God's Book and God's Day are the three pillars of American Society. Without them, it must go the way of all flesh, and God will raise up some other nation or continent to carry on his designs; but with them, it will continue to prosper, notwithstanding all hindrances from without and within."

The New York State Federation of Labor is untiring in its efforts for the public good. In its program for 1930, among many excellent provisions for the public good they will urge,—

1—48 hours a week for working women.

2—Extension of Weekly Rest Day Law so as to include motion picture operators.

3—An old age pension law.

There are many other wise provisions, but these three classes are particularly helpless under existing conditions.

Overworked women present a silent but most piteous appeal for relief.

Motion picture operators wearing themselves out to provide entertainment for the idle and indulgent.

Those whom the heartless "dead line" throw out of employment in the full maturity of life when it is too late to either find other employment or to take initiative in new and untried enterprises are in a most pitiable plight. If not a pension, what other relief is there?

* * *

WE CAN'T GET OUT ON SUNDAY

We can't get out to church, you know,
I really grieve to say,
We are so rushed that frequently
We're forced to stay away.
These modern times are so intense,
So strenuous—and then
When Sunday comes, we're rather worn,
And sleep till after ten.
It really is distressing
That duties are so pressing,
With theatre and opera and the season at its height;
The concert and the lecture and the movie every night;
With club and lodge and matinee all following on Monday.
You see just how it is that we
Can't get to church on Sunday,

Then too it often storms, you know;
Last Tuesday, 'twas a shame—
We had to go to movie show
Right in the pouring rain.
There's such a crowd in every car—
On Sunday, too— and so
With things like that, and all the rest
We seldom get to go.
It really is distressing
That duties are so pressing,
The dates for every day you know and things we have to do,
The luncheon and the bridge and then the dinner parties, too,
The matinees and movies that we can't omit on Monday;
And so to go to these you know
We can't go out on Sunday.

From **"Tell It."**